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masculine Mistah Hyar', and in the negro tales the feminine Ol' Molly Hyar' or Mis' Molly Cotton-tail. In fact, only a few times in the work does Brer occur in connection with any animal. There are a number of elements common to other collections, as for instance in Mr. Bear tends, Store for Mr. Fox, p. 194, where the guilty Mis' Molly Cotton-tail, who has been tied up for later punishment by Mistah Fox, persuades the innocent Mistah B'ar to take her place with the promise of a party which she represents that the fox will give. In Harris¹ and Edwards² the same situation is developed, but in connection with other animals.

The faithful work of a conscientious collector in hearty accord with the aims and methods of folk-lore has given us in this book a valuable contribution to the mythology of the American negro, while Miss Culbertson with evident literary talent has framed the simple stories so attractively that the general reader will be delighted to follow the naïve adventures of the Animal Folks at the Big House.

The very clever illustrations by Mr. E. Warde Blaisdell will add much to the charm of the book, especially for the children.

C. L. E.

NOTES ON RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

ART AND MAGIC. Reinach, S.: L'art et la magie à propos des peintures et des gravures de l'âge du renne. (*L'Anthropologie* (Paris), 1903, xiv. 257-266.) Compares the "homœopathic magic" of man of the French reindeer period with the "magic" of the Australian aborigines. Primitive art is largely dependent on magic for its origin and development.

CAT. Browne, C. E.: The Cat and the Child. (*Pedag. Sem.* (Worcester, Mass.), 190, xi. 3-29.) Gives results of *questionnaire* inquiry among school children. Contains some ethnographic and folk-lore material. Cats' funerals are discussed at pp. 25-27; numerous funeral ceremonies are described; and "by far the larger number of the dead pets are buried with more or less ceremony." Author thinks "the child's attitude toward the cat is largely anthropomorphic." The cat is twice as often a girl's pet as a boy's. See *Dog*.

"CONJURING" VERMIN. De Cock, A.: Women en rupsen bezweren en aflezen. (*Volkskunde* (Gent), 1903, xv. 129-137.) Treats of the customs and formulæ in use in various parts of Holland (and elsewhere in Europe) to "conjure" or drive away worms, caterpillars, etc. The means employed are petitions, writing, etc.

"DEATH OF CAIN." Hamelius, P.: De dood van Kain in de Engelsche Mysteriëspelen van Coventry. (*Volkskunde* (Gent), 1903, xv. 49-59.) Discusses the sources of the scene of Lamech and the young man, and concludes that the resemblances between this play and the Balder legend do not indicate a common origin, but grew up in the course of the Middle Ages. German influence is to be suspected, as also in the York mystery-play.

DOG. Bucke, W. F.: Cyno-Psychoses. (*Pedag. Sem.* (Worcester), 1903, x. 459-513.) Treats of "children's thoughts, reactions, and feelings toward pet dogs," as ascertained by the *questionnaire* method. Contains ethnological and

¹ *Nights with Uncle Remus; Myths, etc.*, Boston, 1883, pp. 187, 194, and *Uncle Remus, etc.*, New York, 1881, pp. 100, 123.

² *L. c.* pp. 63, 64.

folk-lore information. Bibliography of 113 titles. Author thinks: "All indications seem to show that his first relation to man was that of an economic assistant in life's struggle, and that his qualities made him companionable to children and adults alike." See *Cat.*

FOODS. Bell, S.: An Introductory Study of the Psychology of Foods. (*Pedag. Sem.* (Worcester, Mass.), 1904, xi. 51-90.) Based on data collected by *questionnaire* method. On p. 63 is a "list of 182 more or less unnatural things which children have been known to eat," and on pp. 67, 68 a list of things (chiefly fruits and raw vegetables) carried round in their pockets by children, to chew, munch, and nibble. On p. 71-73 lists of "things which children tease to taste," and of "food and drink mixtures reported to have been made by children." A list of 71 things said to have been smoked by children is given on pp. 73, 74, and on p. 74 a list of "medicines."

FUNERAL RITES. Coupin, H.: Les funérailles singulières. (*Rev. Scientif.* (Paris), 1903, 4^e s. xx. 621-628). Treats briefly of funeral rites and customs of primitive peoples of Africa, Asia, Melanesia, etc.

GENDER. Flom, G. M.: The Gender of English Loan-Nouns in Norse Dialects in America. A Contribution to the Study of the Development of Grammatical Gender. (*Journ. Engl. and Germ. Philol.* (Bloomington, Ind.), 1903, v. repr. pp. 31.) Points out that "the masculine gender has established itself in so many cases where we otherwise might have expected the feminine." Fluctuating nouns tend also to become masculine.

"GULLIVER'S TRAVELS." Brown, A. C. L.: Gulliver's Travels and an Irish Folk-Tale. (*Mod. Lang. Notes*, vol. xix. 1903-1904, pp. 45-46.) Argues that the tales of Gulliver's voyages to Lilliput and Brobdingnag are of folk-character, and that "Swift, during his boyhood in Ireland, may have become familiar with tales similar to the *Aiderh Ferghusa* (Death of Fergus), and, perhaps, even more like the early voyages of Gulliver. Resemblance between Swift's work and the Irish folk-tale are pointed out.

HIGHER AND LOWER RACES. Hall, G. S.: The Relation between Higher and Lower Races. (*Proc. Mass. Hist. Soc.* (Bost.), 1903, 2 s. xvii. 4-13.) Discusses extermination, contamination, effects of disease, colonization, etc. Conclusion: "An ounce of heredity is worth a hundred-weight of civilization and schooling."

JARGON OF CRIMINALS. Giuffrida-Ruggeri, V.: Una spiegazione del gergo dei criminali al lume dell' etnografia comparata. (*Arch. di. Psich.* (Torino), 1904, xxv. Estr. pp. 10). Treats of thieves' jargons from the point of view of comparative ethnography. Author holds that the jargon of criminals, like the street languages of savages and professional groups in higher stages of culture, is a "weapon of defence," a means of protection from outsiders. It has thus an atavistic side.

"KING'S DAUGHTER." De Cock, A.: Het spel van de Koningsdochter. (*Volkskunde* (Gent), 1903, xv. 1-12.) Comparative study of the children's game known in North Holland and Limburg as "t Spel van de Koningsdochter;" in West Flanders, "De schoone maagd van Brugge;" farthest east, "O. L. Vrouwken van Barbara" (or "van Babylonen"); in Antwerp, "Brouwketel spelen;" in Germany, and in the Swiss canton of Bern, "Königs Töchterlein," also "Die vermauerte Königstochter," "Das vermauerte Mägdelein (and "Prinzessin") erlösen;" in Pomerania, "Dornröschenspiel;" in Switzerland, "Das Thürmlein;" in the French Ardennes, "Cachez la Tour." The author sees in this play "simply a 'crimen raptus' (of mediæval law)," — the carrying off of a woman by force, — rejecting such theories as that of Böhme, which would explain it by means of Frau Holda and the vegetation-myth.

"LION AND MAN." McKenzie, K.: An Italian Fable, its Sources and its History. (*Mod. Philol.* (Chicago), 1904, i. 497-524. Also repr. pp. 28.) A model

critical comparative study of the fable of "The Lion and the Man,"—text from an unpublished fifteenth-century MS. Of this tale of the ungrateful animal, Italian, Latin, French, Persian, Hindu, Nubian, S. African, American Indian, Negro, Spanish, English, Syrian, Turkish, Greek, Russian, Low German, German, Danish, Lithuanian, Finnish, etc., versions, variants, and cognates are discussed. The author concludes that the original tale was "composed in India some time before the eleventh century." Moreover, "the story is told by the Hottentots in Africa and by negroes in North and South America in forms, which, in spite of wide variations, seem to show European influence." This essay is well provided with bibliographical references and notes.

NUDITY. Zuidema, W.: Naaktheid als toovermiddel. (*Volkskunde* (Gent), 1903, xv. 89–92.) Brief discussion of nakedness as a means in magic, the Godiva-legend in particular. Customs from Worms, Coburg, the Farves, etc., are cited.

NUMBER-LORE. Bouchal, L.: Indonesischer Zahlenglaube. (*Globus* (Braunschweig), 1903, lxxxiv. 229–234.) This excellent paper treats of sacred numbers, numbers in folk-thought and superstition, among the Malays, Malagasy, Dyaks, Celebese, Sumatrans, Javans, etc. Thirteen does not seem to be unlucky. Three and seven have much folk-lore about them.

PRIESTS. Zuidema, W.: Hulp zoeken bij geestelijken van een anderen godsdienst. (*Volkskunde* (Gent), 1903, xv. 16–19.) Treats briefly of the idea entertained by devotees of one religion that priests of another can help them in time or need. In Bosnia, *e. g.* the Christians will get an "abracadabra charm" from the Mohammedan *hodja*, the Mohammedans one from a Franciscan or a Greek priest. The author cites in this connection the appeal of Marcellus to Horatio in "Hamlet" (Act I. sc. 2): "Thou art a scholar; speak to 't, Horatio."

PROVERBS. Tetzner, F.: Zur Sprichwörterkunde bei Deutschen und Litauern. (*Globus* (Braunschweig), 1903, lxxxiv. 61–63.) Comparative study of 50 Lithuanian and German proverbs relating to social condition, etc. The Lithuanians feel more and express more sharply the difference between the common man and the "powers that be."—De Cock, A.: Spreekwoorden en zegswijzen afkomstig van oude gebruiken en volkszedes. (*Volkskunde* (Gent), 1903, xv. 22–29, 60–70, 100–110, 137–147, 175–185.) Comparative study of Nos. 443–482 of Dutch proverbs relating to church and churchyard, monks and cloisters, old moneys, weights and measures, etc. See *Women*.

SPIRIT-LORE. Wünsch, R.: Griechischer und germanischer Geisterglaube. (*Hess. Blätter f. Volkskunde* (Leipzig), 1903, ii. 177–192.) Compares Hellenic and Teutonic ideas of the hereafter, spirits, their condition, etc., and points out resemblances (occurring even in details). These the author attributes to independent development rather than to borrowing.—Arnett, L. D.: The Soul: A Study of Past and Present Beliefs. (*Amer. J. of Psychol.* (Worcester, Mass.), 1904, xv. 121–200.) This first part contains much imperfectly digested folk-lore material concerning primitive ideas of the soul, words for "soul," influence of dreams, soul as animate form (birds, butterfly, mouse, serpent, lizards, fish, etc.), the shadow, reflections, portraits, relations of soul and body, soul as an object, form, ghosts, voices of spirits, number of souls, localization (heart, blood, bones, breath, etc.), souls of animals, Greek ideas of the soul, theological ideas, the soul in systems of philosophy.

TOTEMISM. Hill-Tout, C.: Totemism. A Consideration of its Origin and Import. (*Trans. R. Soc. Can.* (Ottawa), 1903–1904, ii. S., ix. Sect. ii. 61–99.) Discusses theories of Powell, Haddon, Fletcher, Cushing, Boas, Tylor, Lang (rejects his "nick-name" theory), Frazer, Spencer, and Gillen, etc. Mr. Hill-Tout calls totemism, "not a set of practices or ceremonies, but clearly a *belief*, which is the efficient cause of these practices." The family totem and the group totem arise from the personal totem.

"UNGRATEFUL SON." De Cock, A.: Het "Exempel" van den ondankbaren zoon. (*Volkskunde* (Gent), 1903, xv. 154-164.) Discusses origin, etc., of theme treated in van Beer's poem, "De arme Grootvader" (based on Grimm's tale, "Der Grosvater und der Enkel"), in Dutch tales and French fabliaux, etc. The Indian cognates (prototypes?) are pointed out. A Hindu Jataka legend is closely related to the Dutch "Grootvader en Kleinzoon."

WELLS. Schrijnen, J.: Kerstputten. (*Volkskunde* (Gent), 1903, xv. 169-174.) Treats of "christened wells," called in Dutch *kerstputten* or *kerstpoelen*, — wells, springs, etc., which bear the name of some saint and represent for the most part the rescue from the service of some heathen deity, etc., to Christianity, of the old water-places of the country. These are very numerous in Holland.

WOMEN. De Cock, A.: Spreekwoorden en zegswijzen over de vrouwen, de lief de en het huwelijk. (*Volkskunde* (Gent), 1903, xv. 122-125, 200-202.) Comparative study of Nos. 228-261 of Dutch proverbs relating to women, love, marriage, etc.

WORDS USED TO DOMESTIC ANIMALS. Tetzner, F.: Lock und Scheuchrufe bei Litauern und Deutschen. (*Globus* (Braunschweig), 1903, lxxxiv. 87-89.) Discusses the words used to "call" and to "scare" domestic animals, in the German and the Lithuanian languages. The author distinguishes five "strata."

A. F. C.